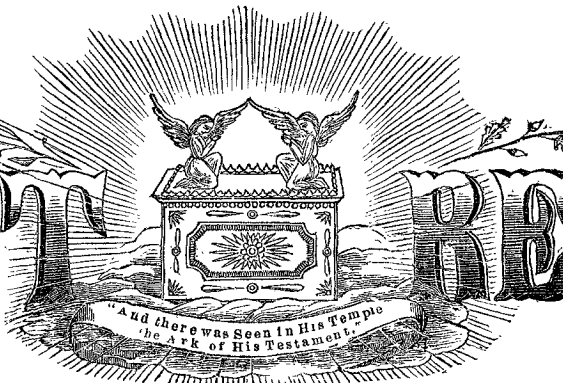


ADVENT REVIEW,



AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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"Have Faith in God."

I LOVE to think that God appoints
My portion day by day;
Events of life are in his hand;
And I would only say,
Appoint them in thine own good time,
And in thine own best way.
All things shall mingle for my good,
I would not change them if I could,
Nor alter thy decree;
Thou art above and I below!
"Thy will be done! and even so,
For so it pleaseth thee!"

BOTH SIDES OF THE SABBATH QUESTION.

Review of T. M. Preble.

(Continued.)

Preble.—"REASONS FOR MY GIVING UP THE SEVENTH DAY. During the whole period of the three years that I observed the seventh day as the Sabbath, no one was ever able, that I met with, to meet my arguments, and no argument adduced by others ever affected my mind in the least degree, until in a correspondence with Eld. Joseph Marsh in the 'Voice of Truth,' in answer to questions I proposed to him on this subject, he, among other things, proposed to me this question: 'ARE THE GENTILES A TYPICAL PEOPLE?' This question opened to me a new door of thought; and after full three weeks of careful review of this whole question, I became satisfied that I was wrong, and then I confessed my error. And from that day to this, not a shadow of a doubt has passed my mind in regard to my present position."

REPLY.—The question as to whether or not the Gentiles are a typical people, is not difficult to answer. Of course they are not. But what of that! We should have been glad had Eld. P. led us through his "door of thought" that we also might have explored the hidden mysteries of the new apartment that was opened to him. As it is, we are left to make the following inference: The Gentiles are not a typical people, hence have nothing to do with types: the Sabbath is a type, hence they have nothing to do with that. The whole objection, then, resolves itself into this one assumption, that the Sabbath is a type. And is this his reason for "giving up the seventh day?" Was he so feebly grounded in his position that a paper sailing under the false title of the "Voice of Truth," could, by merely making a suggestion based on this assumption, overthrow him? Was he so weak in the truth as to be unable to stand before this, one of the flimsiest objections against the Sabbath that ever issued from the realm of darkness? That the Sabbath is not a type, will be shown in its proper place.

Preble.—"THE SABBATH A 'SIGN' UNTO THE 'CHILDREN OF ISRAEL,' AND UNTO THEM ONLY. I know that Sabbatarians deny this, but I shall prove it, their denial to the contrary notwithstanding. Proof:

"Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that

ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever: in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.' Ex. xxxi, 13-17.

"For the sake of brevity, and for emphasis or greater force, the reader will notice that I have taken the liberty to italicize a few words in my quotations from the Scriptures. I shall be pardoned in this, I trust. But still more proof:

"Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them my judgments, which if a man do he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.' Eze. xxix, 10-12.

"The passage just quoted from Eze. xxxi, proves positively that the Sabbath referred to is 'the seventh-day' Sabbath, 'the Sabbath of rest,' the one called 'holy to the Lord:' and yet the LORD JEHOVAH says, 'It is a sign between him and 'the children of Israel.' How long? 'Throughout their generations.' And let all God's people say, Amen. How long did the generations of the children of Israel continue? See Matt. i, 17. 'The book of the generation of Jesus Christ, the Son of David, the son of Abraham. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.'

"Let any one find the generations of the children of Israel to continue any longer than 'until John,' or until Christ, if they can. Let God be true, though 'the seventh-day Sabbath' perish!"

REPLY.—It is a characteristic of truth that it can always afford to be fair, and not unfrequently can concede the greater portion of the claims of its opponents, without compromising its position. And for our own part, we always like to get as near to an opponent as possible, agreeing with his positions as far as we can, and differing only where we are compelled to differ by the plain testimony of the case. We can thus make the reasons for that difference the more apparent. We shall not therefore deny that the Sabbath was a sign unto the children of Israel. We will take as literally as any of our opponents could wish, everything that the Bible says about the Sabbath's being a sign between God and Israel, or, if they like it any better, between God and the Jews. But when Eld. P. adds, "and them only," we would remind him that that is an interpolation of his own! the Bible says nothing of the kind. Take the very strongest testimony which declares that the Sabbath was given to Israel to be a sign between God and them, a sign throughout their generations, for a perpetual covenant, &c., and even in that we find no evidence either expressed or implied, that the Sabbath could not be a sign between God and anybody else, at that time, or before, or since.

Here Eld. P. is guilty of Fallacy No. 3, by assuming that a fact cannot have a general application, because it is only stated to be true in a particular instance. But as the opponents of the Sabbath uniformly try to make great capital out of this fact, that the Sabbath

was a sign to the Hebrews, we will notice it more at length.

1. Why were Israel set apart as they were from all nations? It was not the Sabbath that set them apart, but God set them apart because all other nations had given themselves to idolatry. Finding the family of Abraham faithful, he took this means to preserve his truth, a knowledge of himself, and his worship in the earth. Thus they were made for a time the depositaries and guardians not of the Sabbath only, but of all divine truth.

2. As the most expressive sign that could exist between God and his people, he gave them his Sabbath. But what were the reasons on which that sign was based. Was it to signify their deliverance from Egypt? It was not. Was it based on any reason peculiarly Jewish? It was not. But it pointed back to the beginning for its origin; and the reason given for it was, because God in six days made heaven and earth, and rested on the seventh. The Sabbath, therefore, on the part of the people signified that they were worshippers of the true God; and on the part of God, it signified that he who sanctified them was the great Jehovah, the maker of heaven and earth. It was a sign, therefore, because God in six days made heaven and earth. Aside from this fact it could not have been a sign even to Israel; but in the great events of creation week, other nations have an equal interest with the Jews; and when a Gentile, in the former dispensation, joined himself to that people, did not the Sabbath become a sign to him just as much as to the Jews? No one will deny it. And when, finally, the middle wall of partition was broken down, and the Gentiles were taken in to be fellow-heirs with them of the promises of God, would it not be equally a sign to them? We see, then, that the Sabbath had nothing Jewish in its nature. It is God's great memorial, and the only memorial of himself ever given to man. It is the great bulwark against atheism and idolatry. In view of these facts, it is no less than absurd to say that it was not designed for all nations, or not to be observed by all who owe allegiance to God. The Jews were for a while its only observers, just as they were the only observers of other of God's commandments; because all other nations had apostatized from him.

3. But, it may be urged, the Sabbath is said to have been given to the Jews, hence it became Jewish, and limited to that people. Will the objector take the ground that whatever was given to the Jews, became Jewish, and was to cease with the existence of that people as a nation? This is the position he must take to make his objection against the Sabbath valid; but if he takes it, it will not take long to land him in the deepest bogs of atheism; for God gave himself to that people to the same extent, and even more emphatically than he did his Sabbath. He declared that he brought Israel up out of the land of Egypt to be their God. Lev. xi, 45. He styled himself the God of the Hebrews, and the God of Israel. Gen. xvii, 7, 8; Ex. iii, 18; Isa. xlv, 3. Did he thus become Jewish, and cease 1800 years ago? If such expressions as these could be found relative to the Sabbath; if we could read that God brought them up out of Egypt to give them the Sabbath; that he gave it to them to be their Sabbath, or find where it is called the Sabbath of the Hebrews, and the Sabbath of Israel, there would be more plausibility in the position of our opponents;

but even then, their claim would not be proved; because God, who applies all these expressions to himself, is not the God of the Jews only, but of the Gentiles also. Rom. iii, 29.

4. It is still objected that the giving of the Sabbath to Israel shows that it was not before known, but had its origin with that people. Too fast again; for the children of Israel had the Sabbath at least a month previous to coming to Sinai, where Nehemiah says it was made known to them. This expression can therefore only signify its more complete unfolding. A striking illustration of this point is found in Eze. xx, 5, where God is said to have made himself known unto Israel in Egypt; yet they were not ignorant of the true God up to that time; for they had been his peculiar people since the days of Abraham. The language in both cases would rather imply the prior existence of the true God and of the Sabbath. This objection is again shown to be groundless by the Saviour's language respecting circumcision: John vii, 22: "Moses therefore gave unto you circumcision, not because it is of Moses, but of the fathers;" yet God had enjoined that ordinance upon Abraham and his family four hundred years previous, and it had been retained by them. The conclusion is therefore apparent that if the declaration that Moses gave them circumcision does not show that it had its origin at that time, neither does the statement that God gave to Israel his Sabbath, prove that it originated with them.

5. But it was only to last through their generations. Who says that? Not the Bible, by any means. But how long a time is meant by their generations? Eld. P., by a peculiar process, attempts to cut it short at John or Christ, seemingly in doubt which. The testimony he quotes, however, to prove the length of "the generations of the children of Israel," unfortunately for him only reads, "The book of the generation of Jesus Christ!" Are Jesus Christ and the children of Israel synonymous terms! The only definition that can be given to the word generation as applied to the existence of a particular class of people or a nation, is, the regular succession of descendants, from father to son. To make good his position, therefore, that the generations of Israel ceased with Christ, he must show that not a single Jew has been born since the birth of Christ, but that through the agency of some stupendous miracle the vitality of the nation suddenly ceased, and the race expired with the generation then living! The generations of Israel have assuredly not yet ceased; and if the Sabbath is not now binding, it must be accounted for on other ground than this. But not to press this point, suppose we admit that the generations of the Jews, in a scriptural sense, did cease at the cross. What then? Would this contain anything to show that the Sabbath must then cease, or that it could not be a sign between God and any other people who should become his worshippers after that? Nothing at all; for it would still be true that the Sabbath was to them a sign throughout their generations, even though it continued to exist after their generations ceased.

6. The expression, "throughout your generations," even allowing the generations to be literal, and to cease at the cross, does not of itself limit the existence of any institution or ordinance. Proof. Lev. iii, 17. It was a perpetual statute for Israel throughout their generations, to eat no blood: yet the same prohibition rested upon Noah, before Israel had an existence; Gen. ix, 4; and after, as it is claimed, the generations of Israel ceased, the same prohibition was still obligatory upon the Gentiles. Acts xv, 20. Can any man living show why it may not be exactly thus with the Sabbath?

7. But the Sabbath by being a sign became a shadow, and hence was to cease with the typical dispensation. And who says this? There is certainly no Bible statement for it. There is nothing in the meaning of the word sign, to show that it is a type or shadow. A sign is one thing, a type or shadow, is entirely another and a different thing. A sign is simply that by which a certain relation or state is signified; a type is that which foreshadows, or points forward to, something. Types always point forward, but the Sabbath as a sign between God and Israel, pointed back to the works of creation, and signified that the author of those works, the maker of heaven and earth, was their God. To still more utterly demolish this objection,

we introduce the following from the History of the Sabbath, pp. 56, 57: "As a sign it [the Sabbath] did not thereby become a shadow and a ceremony; for the Lord of the Sabbath was himself a sign. 'Behold I, and the children whom the Lord hath given me, are for signs and wonders in Israel from the Lord of hosts which dwelleth in mount Zion.' Isa. viii, 18. In Heb. ii, 18, this language is referred to Christ. 'And Simeon blessed them, and said unto Mary, his mother, Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.' Luke ii, 34. That the Sabbath was a sign between God and Israel, throughout their generations, that is, for the time they were his peculiar people, no more proves that it is now abolished, than the fact that Jesus is now a sign that is spoken against, proves that he will cease to exist when he shall no longer be such a sign."

8. Do the scriptures that speak of the Sabbath as a sign between God and Israel, teach that it was made for Israel? Nothing of the kind.

9. Do they teach that it was made after Israel came out of Egypt? No intimation of any such thing.

10. Do they even seem to contradict those other scriptures which place the origin of the Sabbath at creation? Not at all.

Therefore, allowing the generations to be exclusively literal, and allowing that they ceased with Christ, we submit, that it does not in the least degree affect the origin of the Sabbath, or the perpetuity of that divine institution. And if an argument was ever produced, more thoroughly futile than this against the Sabbath, we should be happy to see it. For our own part, we rejoice that the Sabbath was a sign between God and Israel. We rejoice that God conferred upon it such a signal honor as to take it, in preference to any of his other commandments, to be the badge of his loyal people in the midst of a world of apostates and rebels.

Preble.—"OF WHAT IS THE SABBATH A SIGN OR TYPE? Should the inquiry be raised by the objector, whether I do not believe the seventh-day Sabbath of the Old Testament is a type of the seventh millennium, or thousand years; I answer, yes. Then, says the objector, How can you make out that the type will cease to be observed until the antitype is reached? I answer, the same as other types ceased to be observed, or kept, before the antitypes were reached: as for example, look at the 'high priest' who went into 'the holy place' once every year:—

"The Holy Ghost *this signifying*, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. ix, 8-12.

"This says,—'Having obtained eternal redemption for us.' But we have not really obtained this redemption yet; neither can we, until Christ comes 'the second time without sin unto salvation.'

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear, the second time, without sin unto salvation." Heb. ix, 24-28.

"Thus, we see, that the Levitical priesthood was a type of the priesthood of Christ; but the Levitical priesthood has been 'changed,' and, hence, the type has ceased to be observed; as we read in Heb. vii, 11, 12:—

"If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should arise after the order of Melchizedek, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law."

"But let us examine this still more, and see how

clearly we can establish the fact, that the priesthood of Christ is the antitype of the Levitical priesthood; and although the type has ceased to be observed, yet the antitype is not yet reached in its completion:—

"For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life." Heb. vii, 13-16.

"Mark this last expression:—Our 'priest' is made 'not after the law of a carnal commandment, but after the power of an ENDLESS LIFE.' But again:—

"By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood." Heb. vii, 22-24.

"Yes, praise God:—By so much was Jesus made a surety of a better testament." (Verse 22.)

"And so it is with the Sabbath, it was a sign or type of that 'rest'—or 'keeping of a Sabbath,' (margin)—which 'remaineth' 'to the people of God' (Heb. iv, 9); but as 'the body is of Christ' (Col. ii, 16, 17), we cannot trace the 'shadow' beyond the 'body;' but Christ has become our 'surety' of that 'rest' the same as he was made 'a surety of a better testament.' And as Christ does not fulfill the type of the priesthood until he comes out of the holy of holies, or out of 'heaven itself,' to give 'the people of God' 'an endless life;' so the type of the Sabbath will not be fulfilled until Christ comes out 'heaven itself' to give 'the people of God' that 'rest' which 'remaineth' for them." And as the apostle says:—

"Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for see, saith he, that thou make all things according to the pattern showed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. viii, 1-6."

REPLY.—Of what, asks Eld. P., is the Sabbath a sign or type? Mark the expression, "a sign or type!" Here he is guilty of Fallacy No. 4, by connecting the word type with the word sign, thereby covertly insinuating that they mean one and the same thing. We have already alluded to the distinction between a sign and a type. The word used for sign, where the Sabbath is called a sign, is *σημειον*, which is defined thus: "A sign; i. e., a mark, token, by which anything is known or distinguished; a token, pledge, assurance; a proof, evidence, convincing token," &c. The word for type, is a very different word, namely, *τυπος*, which is defined, "A mark, impression, print of a stroke or blow; a form, image, effigy, i. e., a statue; pattern, model; a type, figure, emblem, that which exhibits a representation or likeness of anything," &c. The word for shadow, as in the expression, "A shadow of things to come," Col. ii, 17, is still another word, namely, *σκια*, and is defined as follows: "A shade, a shadow; metaphorically, a shadow, i. e., a shadowing forth, adumbration, in distinction from the perfect image or delineation, and the reality." From these definitions the reader will see the plain distinction there is between a sign, and a type or shadow, and how utterly erroneous it is to confound the one with the other.

But nevertheless Eld. P. has announced his belief that the Sabbath is a type. He considers it a type of the seventh millenium; though from some oversight, or perhaps from necessity, he has omitted to give us any evidence for that position. We do not believe the Sabbath is a type pointing forward to our future rest, but a memorial looking back to creation; for the Scriptures uniformly and expressly so represent it. Could he have given as good a reason for his position, would he not have produced it? There is an insuperable objection that lies against his view, which he has mentioned, but not removed. It is that if the Sabbath is a type of the future millennium, it reaches up to that time, and should be observed till then. No man can avoid this conclusion. Yet Eld. P.'s position that

the Sabbath is abolished, obliges him to take the view that the type has ceased, before the antitype is reached. He endeavors, however, to extricate himself from this dilemma by the assertion that other types have ceased before reaching their antitypes, and that this is of the same nature with them. Here we meet his assertion with a universal and unqualified denial. No type can cease until its antitype is reached. Common sense forbids the idea. His lengthy quotations from Scripture to show that the priesthood of Christ is the antitype of the Levitical priesthood, so far as our belief in that doctrine is concerned, might have been omitted. There is no controversy on that. But how, then, shall we account for the fact that there are events in Christ's ministration, still future, which were typified by especial ceremonies under the former dispensation? Easily enough. Paul has furnished us a key to this subject, and not to use it, is to inexcusably expose ourselves to confusion and error. He makes two plain and distinct statements, which set the matter in its true light. One of them occurs in Hebrews, and reads as follows: "For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." Heb. x, 1. Paul shows by this language that the system of types and shadows is to be taken together as a whole. "The law," he says, as a whole, "having a shadow of good things to come." Hence we cannot take each individual type and consider it as something complete and distinct in itself, and trace it down till we reach the particular event in this dispensation which it typifies. But the law as a system, that whole dispensation with its typical work, foreshadowed the good things of the gospel. The dividing line then must come between the dispensations. No part of the former dispensation can lap over into this. None of the shadows which went to make up that system, can continue when that dispensation has given place to the new. The shadows there cease because the particular economy which gave them existence there closed; but in their appropriate places in this dispensation will be found the antitypes of all those shadows which composed that system, by which this, taken collectively, was foreshadowed.

The other statement referred to is Col. ii, 16, 17; "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon or of the sabbath days; which are a shadow of things to come, but the body is of Christ." It is the little word, of, which is important in this testimony for our present purpose, "The body is of Christ;" that is to say, the body or antitype of all these ceremonies is connected with the work of Christ, and will be found in something pertaining to his ministration. As in the text first quoted, Paul shows that it was the law system taken as a whole, that contained the shadow, he here shows that it is the ministration of Christ, taken as a whole, that contains the substance. And when the ministration of Christ commences, the typical dispensation has given place to the real, the shadow to the substance, and all things pertaining to the former must cease, or we should have two ministrations going on at the same time; which would be inadmissible.

The illustration often used on this subject, is, that the shadow of a tree can be traced up to the tree itself. And this illustration is a good one; for we must remember that every branch, or each individual ceremony was not a separate and independent shadow of itself, to be traced to a distinct tree in this dispensation; but that that dispensation as a whole was the shadow, and this as a whole the tree which cast it; and the shadow did reach down without interruption to the introduction of this dispensation, where the tree commenced. It is here that Eld. P. falls into Fallacy No. 5, by making the types of that dispensation, instead of component parts of one great whole, separate and independent types of themselves.

But was not the Sabbath also a component part of that typical whole? By no means. And here Eld. P. is guilty of another Fallacy, No. 6, by making the weekly Sabbath the same in nature, and a part of the same system, as the typical sabbaths of the Jews. The Sabbath was instituted, as we shall presently show,

before ever the typical dispensation was ordained; it was never incorporated into that dispensation in such a manner as to be dependent on it for existence; and its supposed antitype, the glorious seventh thousand years, is no part of the antitypical ministration of Christ. There is nothing in the antitypical work of the Saviour of which the weekly Sabbath can be shown to be typical; hence it does not belong to that class of feasts and sabbaths, the body of which is "of Christ. If therefore the Sabbath is a type, it stands out by itself, independent of everything else, and must consequently exist till its direct antitype is reached. Thus Eld. P. will find the laboring oar on this point still in his own hands. He will find the burden of proof resting down more heavily than ever upon his shoulders. We would that he had been prudent enough to avoid such a yoke which no man is able to bear; but we would remind him that he may yet cast it off by turning again to the truth; for the truth is long-suffering, and will still receive those who seek her presence, notwithstanding they may have often unaccountably shut their eyes to her gracious light.

Preble.—"ORIGIN OF THE SABBATH. If my position be right in regard to the design of the Sabbath; that is, that it was a 'sign' to 'the children of Israel throughout their generations;' then the origin of the Sabbath has nothing to do with the particular point now under consideration, and we need not multiply words about the question whether it had its origin at the creation, or at the time of the Israelites' coming out of Egypt. For be it remembered, that my point is this: that the seventh-day Sabbath being a sign, or type, it was only to be observed by a people under types and shadows; and the Gentiles not being a typical people, they are not required to keep the typical Sabbath; although it is their duty, as the duty of all Christians, to keep a Sabbath, as I have already stated. Before I close I intend fully to prove that the day for us to observe is 'the first day of the week.'"

REPLY.—In relation to the Sabbath as a sign, also of the difference between a sign and a type, we have already spoken. A word now in reference to its origin. The question of the origin of the Sabbath presents perhaps a more formidable objection to Eld. P.'s position, than any other portion of the subject. We can all see therefore how fortunate it would be for him, could he by any means avoid meeting the issue here. He attempts this in a very novel and summary way, and one which would be vastly convenient, if it was only lawful. If the Sabbath be a sign or type, he says, here again confounding the word sign with type, then no matter about its origin. But hold, friend P.; for the origin of the Sabbath is the very point that determines whether the Sabbath is a type or not; and to ignore this, is begging the whole question. If the Sabbath originated with types, and rests on the same basis, and belongs to the same system with them, then it is a type, the controversy is ended, and we will never more take up our pen to argue its obligation upon gospel Christians. But if the Sabbath originated far back of all types and shadows, if it rests on a different basis altogether, and is infinitely higher in its nature, and sustains a universal relation to all the inhabitants of this earth, then verily it is not a type, and no man can rightfully attempt to degrade it into a typical office. In examining the claims of any institution, its origin is the first, if not the main, question to be considered. We are the more surprised, therefore, that so thorough a controversialist as Eld. P., in efforts apparently so sincere to spread light on the Sabbath question, should so entirely pass by this division of the subject.

When, then, and how, did the Sabbath originate? We answer, It originated in Paradise, before man had fallen, and before sin had entered into the world. It will be unnecessary to "multiply words" to prove this point. We need do scarcely more than quote the plain language of the inspired record. In the first chapter of Genesis, we have a plain, unvarnished narrative of the events of the first six days of time. It tells what was done on each successive day. The narrative goes right on, in the following chapter, in the same spirit, and same construction, and gives the events of the seventh day. Can we then on any ground claim that what is said of the seventh day is not a record of what then took place on that day, but of what was done to it 2500 years afterward in the days of Moses? The idea is unnatural, uncalled for, unreasonable, preposterous. Yet this is the only loop-hole of escape from the posi-

tion that the Sabbath was instituted in Paradise. Set this down, then, as an indisputable fact, that what is said of the seventh day in Gen. ii, is a record of what was done on, and to, the seventh day in the beginning, and not at any subsequent period.

And what were those events. First God rested upon the day: Sabbath means rest; and any day to be a Sabbath, or rest day, must be a day on which some one has rested. The Sabbath of the Lord must be the day on which he rested. He did rest upon the seventh day. We have no record of his ever resting upon any other day. No other day therefore ever has been, or can be at the present time, the Sabbath of the Lord. But God does more than this to make it a Sabbath for man. He added his blessing. "And God blessed the seventh day." We have no account of his ever blessing any other day. No other day therefore ever has been, or can be at the present time, the blessed or holy Sabbath of the Lord. He then sanctified it, that is, set it apart to a holy or sacred use. No other day has ever been thus set apart for man, hence no other day ever has been, or can be at the present time, binding on man, as a divine institution. This blessing and sanctification were placed upon it after the first seventh day had passed. Hence this action had no reference to the day that had passed, but to the seventh days that were to come in the future. And the fact that the day was sanctified or set apart, clothes the institution with a divine command at the very beginning, and sends it forth with all the authority of Jehovah so long as that sanctification shall last.

The fact that the day was sanctified is the record that a command was given for its observance. This is at once apparent when we consider that it is utterly impossible to sanctify or set apart to a religious use, any institution without plainly giving directions or a command how it should be used. See instances in Ex. xix, 12, 23; Josh. xx, 7; Joeli, 14; ii. 15; 2 Kings x, 20, 21; Zeph. i, 7, margin. And when God in giving his law on Sinai, spoke of his rest-day, he declared it to be the Sabbath day at the time it was blessed of God. "Wherefore the Lord blessed the Sabbath day and hallowed it." But it was blessed in the very beginning as we have seen, and hence was the Sabbath day at that time. We have no record that the blessing has ever been removed, or the sanctification taken off; hence it is the blessed and sanctified rest-day of Jehovah still.

We are now prepared to consider the bearing of this argument upon the question whether or not the Sabbath is a type. All types point forward to something connected with the work of redemption. They have no other design than this. Hence no type would ever have been introduced had not man fallen and needed a redemption. They all originate therefore this side of the fall. But the Sabbath was instituted before the fall, before man needed redemption, and before anything was, or could have been, reasonably, given to foreshadow that work. All the types that were ever instituted had no meaning except as they recognized the work of Christ in redemption; but the seventh-day Sabbath was from creation a holy day, and every fact to which the fourth commandment points would have been just as true as they are now if Christ had never died. While the types, among which were the typical sabbaths of the Jews, recognized man's guilt, and signified God's willingness to save, the seventh-day Sabbath would have occupied the same place it now occupies, and ever has occupied, even if man had never sinned. The typical sabbaths were shadows of things to come; the seventh-day Sabbath was and is a memorial of things past. The two classes of sabbaths point in opposite directions, and hence cannot be classed together. The one pointed forward to redemption; the other points back to creation: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." The seventh-day Sabbath therefore is not a type, if reason and revelation may decide this question. Had Eld. P. more carefully considered this point, we think he would have saved himself from the assumption that the Sabbath is a type, and of so coolly passing by, on that assumption, the question of its origin as having no bearing on the subject.

We request the reader to give special attention to the point now under consideration. Go back to the beginning. Behold Adam and Eve, in innocence and holiness in the garden of Eden. Behold God giving to them as the parents and representatives of the whole human family, his holy Sabbath, the memorial of his own great work, designed to ever keep in the mind of man his own origin, the knowledge of the true God, and the allegiance due from man to him. And who shall tell us which one of the descendants of Adam might first override this great memorial, and transgress this divine command? Are not all equally interested in the events of creation? Do not all the world need a memorial of the true God? Do they not all need the same great bulwark against atheism and idolatry?

There was another holy institution given to man at the same time with the Sabbath, the institution of marriage. It is well that this guardian institution of our domestic peace should be sacredly cherished; but why should the golden link that binds us to our Maker be trampled in the dust? We cannot better close these brief allusions to the origin of the Sabbath than with the following impressive language of J. W. MORRIS: "Why is there now such bitter opposition to an institution that was once the delight of both God and man? Why do men hate with such perfect hatred what Jehovah made, and blessed, and sanctified, before sin had entered into the world? Why should this daughter of Innocence be spurned from every door, and loaded with the damning reproach of Judaism, while her twin sister, Marriage, sucks the breasts and is dandled upon the knees of Orthodoxy?" U. S.

(To be Continued.)

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, APRIL 5, 1864.

JAMES WHITE, EDITOR.

Extremes.

It is a common saying, and, probably, a true one, that if the Devil cannot succeed in holding persons back from duty, he will, if he can, push them over the mark. If this maxim be true, then we may readily account for the extremes which have existed in religious experiences in all past time. These extremes, then, are not the result of true religion. Christianity neither teaches nor sanctions them. And the well-instructed, sincere Christian, will be free from these extremes which so often appear to mar the cause of Christianity, because he has learned to guard against the weaknesses of his own nature, and the wiles of the Devil.

Formalists, who fall far below the standard of Bible religion, may boast of an even experience, of being free from extremes. But their cases in the sight of Heaven may be far worse than those who, in striving to drink of the living waters of Christian experience, and for want of instruction fall into extremes. That there have been extremes among Adventists, none should deny. But these are by no means chargeable to the Bible doctrines they hold, but rather to the fact that their instructions in mental and spiritual discipline have not been proportionate to the stirring sentiments which have moved them to vigorous action. Seventh-day Adventists, without proper instruction and discipline, may be in greater danger of extremes than others, in proportion as their standard of moral rectitude and Christian consecration is higher than theirs. But let those who keep the commandments of God and the faith of Jesus be well instructed, and they cheerfully embrace the discipline of the sacred Scriptures; and they will grow stronger, stand firmer, become deeper and still deeper rooted in the principles of righteousness, and grow up in true holiness. Such will be free from extremes.

Seventh-day Adventists are in danger of the spirit of the world. They are not in greater danger than others; no, their faith is calculated to cast a shade over the things of this world, and lead them to set their affections on the things of the world to come.

But while having to do with the things of time and sense in this age when the world with its treasures, pleasures and mirth is the all-absorbing theme, they are in danger of being overcome by the spirit of this world; hence the many exhortations of holy Scripture so applicable to our time.

Luke xxi, 34. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and so that day come upon you unawares."

1 Pet. iv, 7. "But the end of all things is at hand, be ye therefore sober and watch unto prayer."

2 Pet. iii, 11. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

And they are in danger while witnessing the fact that the worldly, the rich, the proud and the vain fall into temptations and snares, and into many foolish and hurtful lusts which drown men in destruction and perdition, of falling into the opposite extreme, which renders them incapable of doing all that good in the world they should do. Christians should be active and not worldly, economical and not stingy, neat in dress and appearance, and not proud, cheerful and not light and vain. They are the salt of the earth, the light of the world, a city set upon a hill. They may keep separate from the spirit of the world without putting their light under a bushel.

Likenesses.

We have noticed with pain the extreme position which some of our people take on the subject of likenesses, that to obtain one picture under any circumstances is a violation of the second commandment. We will first give the commandment from Ex. xx, 4, 5, and state our position upon it in reference to likenesses, and then show that if it be understood so as to prove the extreme position, it will prove too much.

Verse 4. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

Verse 5. "Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

Our position is that in verse 5 we find the key to unlock the true import of the prohibition of verse 4. Hence we understand that it is the making of graven images or likenesses, as idol gods, to bow down to, and worship, that is forbidden by this commandment.

But if it be urged that the distinction between images and likenesses to worship, and those not designed as idols, is not clearly made in the commandments, hence it forbids all images and likenesses, then it proves too much. It proves that when God showed Moses the sanctuary with its furniture and vessels and charged him to make all things according to the patterns shown to him in the mount, he required Moses to violate the second commandment. And that when Moses made "the cherubims of glory shadowing the mercy-seat," which were images of angels in Heaven above, he was guilty of idolatry, and that, too, by the express command of Jehovah. It proves that the publication of the Charts, on which are found likenesses of things in heaven and on earth, is the grossest idolatry. We might go on and mention the likenesses in pictorial Bibles and in school books; in fact everything that is made in the image or likeness of another by the mechanic and artist. But the extreme position which would prove that the above likenesses or images are made in violation of the holy principles of the second commandment is too absurd to need further exposure.

We do not particularly object to people holding such extreme views, and acting according to their own consciences, if they will not judge others, and try to bind the consciences of others on these points. We pity that young disciple who, through a mistaken zeal and conscientiousness for the honor of God, sees the whole body of Seventh-day Adventists, with the exception of a very few, just merging into idolatry, and talks and writes as if a large share of the weight of the cause

rested upon his shoulders. God lives, brother, and has chosen men to teach his word, and watch for souls who have shown their faithfulness by their devotion to the cause. Have faith in God that he will in due time correct the errors of his people through his chosen instruments. Do thyself no harm. If the brethren do not see things just as you do, keep yourself in the fear of God, and wait patiently till the Lord in his own time and way makes all plain. When you get right upon this subject, then you will be able to appreciate what we may have to say upon the idolatrous extremes of picture taking.

Report from Bro. Loughborough.

My last report extends to the time Bro. Pierce and myself arrived at Stowe, Vt., Tuesday March 1. That evening we had a meeting with the brethren and sisters, and a few of the citizens who came in, at the house of Bro. Edwin Churchill. We felt that our own souls were watered while striving to encourage others. After the discourse we attended to re-organizing systematic benevolence for the year 1864.

Wednesday evening, the 2d, we held meeting in the house of prayer at Wolcott. A goodly number came in to hear, although it was very cold. Here we both had freedom. We were glad to learn that some of late had embraced the truth here. At the close of service all the brethren and sisters entered into a solemn covenant to be more faithful in the service of God.

Thursday evening, the 3d, we had meeting in a school-house at North Hyde Park, near Johnson. Found the house filled to overflowing on our arrival, and could hardly press our way to the stand. The people here had been having a revival, and we thought it a good opportunity to speak to them on scripture conversion, as accomplished by the Son of God. The Lord gave me liberty in preaching, and Bro. Pierce was free in exhortation. The people thought we must stay till Sunday night, for they wanted to hear more. Several took books.

Friday morning, the 4th, came on to Waterville. Here we met with Bro. A. C. Bourdeau, who had come over Bakersfield Mountain, some thirteen miles, to meet us. Here we parted with Bro. Hiram Bingham, who had kindly brought us thus far on our way from his home. We came on over the mountain to West Enosburgh. Here we were made welcome and comfortable at the house of the brethren Bourdeau. Our meetings were held some three miles distant, in the town of North Fairfield. The roads to the place of meeting were very bad, because it was thawing fast. It was neither sleighing nor wagoning, yet a large school-house full, mostly Sabbath-keepers, came together on Sabbath and first-day, through snow-drifts and mud, to attend the meeting. We had freedom here in speaking the word, and were rejoiced to learn from the brethren Bourdeau that several families had embraced the truth since the Conference there last fall. The exemplary life and faithful labors of these brethren are exerting a gathering influence on the cause in Northern Vermont. They strive to enforce upon the minds of their hearers the importance of living out the truth in every respect. When this principle is obeyed, it must tell. Matt. v, 16. Bro. Pierce spoke with freedom at this meeting on the gifts, which was meant in due season.

Bro. Stone was also with us here, and took part in the exercises of the meeting. He had given two discourses there the previous Sabbath, with freedom. He is striving to arrange his affairs so as to spend more of his time in the work of preaching the truth.

On Monday we had a meeting at the house of the brethren Bourdeau for business. At this meeting two members were received into the church. The church here have decided to build a meeting-house 35x48, and in this meeting nearly enough to complete the house was pledged. We assisted these brethren before we left in making out articles by which to organize a society to hold their meeting-house, in accordance with the provisions of the laws of the State of Vermont.

Tuesday, March 8, the brethren Bourdeau took us in sleighs to Berkshire, where we had a good interview with Bro. Austin and his family. In the evening we had the privilege of meeting with a goodly number

of the neighbors at the school-house near Bro. Austin's. We all tried to say something for the truth in this meeting, which closed with a covenant with all those who desired to start in earnest for the kingdom, or if in the way, to press on. We were glad to see the entire family of Bro. Austin enter readily into such a covenant. May the Lord bless them in carrying it out.

Wednesday, the 9th, the brethren Bourdeau brought us on to East Richford, where we had a good, full, and profitable meeting with the brethren and sisters, at the house of Bro. Stanhope. On the morning of the 10th it became necessary for Bro. A. C. Bourdeau to return home; but Bro. Daniel decided to go on with one team, and take us to Irasburgh. We accordingly journeyed on and arrived there in the evening. He tarried over night, but as it thawed fast he was obliged to return homeward next morning. We look back with pleasure upon the interview with these brethren, and would here express our gratitude for their kindness in bringing us on our way.

At Irasburgh we had our Sabbath meeting at the house of our much-esteemed Bro. Barrows, who has lately been called to mourn the loss of his good companion. This is also the home of Bro. A. S. Hutchins, whom we found in poor health and somewhat cast down in mind, yet glad to see us. Here a number of brethren and sisters assembled from Charlestown, Sutton, and Irasburgh. Our meeting was free, and some considerable feeling was manifested among the youth. On Sunday we gave two discourses at a Methodist meeting-house in Barton Landing. The Elder kindly gave up his appointments to us. We spoke with liberty on the law and gospel. Bro. Pierce followed, with good, wholesome words of exhortation, and we trust this effort was not all in vain.

Monday, Bro. Hutchins took us some eight miles to the house of Bro. Colby, in Charlestown, where we spoke to a room-full of brethren and neighbors Tuesday afternoon, then had a meeting to complete the organization of systematic benevolence for the churches of Charlestown and Irasburgh for 1864, and transacted other church business. Returned that evening to Irasburgh.

Wednesday morning Bro. Hutchins accompanied us to Sutton, where we had a meeting with the church in the afternoon, and in the evening had the privilege of speaking to a large audience in the Baptist meeting-house in the place, which was kindly opened for us. Here I parted with Bro. Hutchins and Pierce, they to go to Wolcott, and I to come on to New Hampshire. Our interview with Bro. Hutchins was pleasant and profitable. He assures us that he still desires to go on with the Lord's people, and occupy that place the Lord would have him, that he may ever have a word of good cheer and encouragement for the saints. As this was my last meeting in Vermont, I would say that although the visit in that State was short, it was pleasant. The cause is coming up in the State. The brethren have a mind to work.

I would here express my gratitude also for the privilege I have enjoyed for the last three months of being with Bro. Pierce. Our interview has been sweet. His testimony in meeting has had a lifting influence, and his natural capacity to enter into social conversation, has qualified him for an important place in this work. While his natural diffidence may cause him to take an unassuming position, I hope, brethren, we shall all see and appreciate his real worth, and urge him into just the place he is calculated to fill. May the Lord abundantly bless him.

J. N. LOUGHBOROUGH.

Stoddard, N. H., March 24, 1864.

Forever with the Lord.

"A few more trials, a few more tears, a few more days of darkness, a few more days of trouble, and we shall be forever with the Lord!"

Reader, do you desire to be forever with the Lord? Could you enjoy his society? Could you bear to have his eye upon you? Why, then are you so far from him now? You do not needlessly keep away from the friend whose society you desire. If you are content to live so far from God here, will you then, I ask you, delight to be forever with him hereafter?

"Time has Demonstrated this Fact."

WHAT fact? "That there is no connection between the two thousand three hundred days and the seventy weeks." So says an original writer who calls himself "G." in the Advent Herald of Jan. 26, 1864. He further says, "To contend for a connection compels one to seize upon some incidental event, which leaves the sanctuary as it was. Moreover a person who takes this view of the subject must forever grope in the dark." I take G. to be an Adventist, as he writes for the Herald. What caused him to be such? Probably the Advent movement of 1844. This movement has given rise to the various sects who now call themselves Adventists. But, according to G.'s assertion, the leaders in that movement were groping in the dark; for all held that the seventy weeks were a part of the twenty three hundred days. If G. has got into the light and is ashamed of his parentage, he should no longer sail under the Advent banner. A stream may increase—grow broader and deeper—in its onward course from the highlands to the ocean; but it is generally understood that it cannot rise higher than its fountain. So the light upon the advent doctrine may, and does increase, as time is rolling us forward to the ocean of eternity; but when it shall be demonstrated that this light in its rise was total darkness, I shall beg to be excused from walking in it. The foul waters of error do not purify themselves in their onward flow. A lie does not become the truth when it becomes advanced in age and is crowned with the hoary locks of antiquity; if it was a lie at the first, it remains a lie still; though some may repeat it, till they really believe it is the truth.

There was some truth in Adventism in its rise, or there was not. If there was no truth in it, I would not choose to be called an Adventist. Prophetic time—"the hour of judgment," and the coming of the Lord were the burden of that first message. The Lord did not then come, and if there was nothing in the time of the message, what was there in it that could claim to be from heaven? If the advent movement is not from heaven, I would not follow it. When that mighty angel of Rev. x, lifted up his hand to heaven and swore that there should be time no longer, he either told the truth or he did not. The little book of prophetic numbers which he held in his hand was open, or it was still sealed. If it was not unsealed then, in 1844, the movement that claimed to be a fulfillment of that prophecy was a lie. How many such time messages as the world has enjoyed since then, all of them amounting to nothing, will it take to develop the fulfillment of that prophecy? How long before these nominal Adventists will get the book pried open, and the seal broken? I should have thought the Author of the prophecy could have opened the book at once, and not had so much folly manifested in trying to get it open.

I had thought that these time messages, based upon the twenty three hundred days, were all "played out," as it is said, but still they come! "Time has demonstrated." Well, time I admit may demonstrate something. Is it not possible that it may demonstrate that the twenty three hundred days are ended? Has not time demonstrated that the seventy weeks of Daniel are ended? And yet the Jew may claim, that because the kind of Messiah which his people looked for did not appear at the time of expectation, that time has demonstrated that the seventy weeks are not yet ended. But the Messiah he looks for has not come and never will. Has not time demonstrated the folly of the Jews? and is it not possible that time may demonstrate the folly of professed second advent believers?

In 1838, Eld. J. Litch, the present editor of the *Advent Herald*, calculated on the fulfillment of the prophetic periods of Rev. ix, connected with the sounding of the fifth and sixth trumpets, that the Ottoman or Turkish empire would lose its power in August, 1840. Time demonstrated the truth of this, and at the same time, demonstrated that the prophetic numbers could be understood; for on the eleventh of August, 1840, the Sultan did surrender the affairs of his empire into the hands of the allied Christian powers of Europe. Time has demonstrated then that the sounding of the sixth angel ceased in 1840, and there

closed the fulfillment of the ninth chapter of Revelation. The second woe was then past; but the account of the sounding of the seventh angel does not immediately follow in the prophecy. The tenth chapter, containing the time message, already referred to, is thrown in parenthetically between the sounding of the sixth and seventh trumpets. Why is this? Because that when, at the close of the ninth chapter, it was demonstrated that the prophetic numbers were unsealed, it was the very time for the angel with the open book to testify to the close of those periods. A mighty movement on prophetic time was to take place right there, between the close of the sixth, and the commencement of the seventh trumpet. This angel of the tenth chapter stands right between the close of the sixth, and the opening of the seventh and with the once sealed book open, and with uplifted hand, swears, "That there should be time no longer, *but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.*" &c. The idea is, The sixth angel has closed his sounding, and the seventh is about to sound, and the work of the gospel is to be finished in a few of the first days (years) of his sounding.

Was such a message proclaimed to the world between 1840 and 1844? Yes; and all the time messages that have been gotten up since, or will be from now to the advent, cannot prove that the time had not come, or obliterate from the history of our times the fact of its fulfillment. When time had demonstrated that the prophetic numbers were unsealed, as it had in 1840, the time message of Rev. x, and of chapter xiv, 6, 7, was sounded forth with a voice so loud that the inhabitants of the earth trembled; fitly symbolized by the roaring of the lion which seems to shake the solid ground. As we have said, the book of the prophetic number, which had been sealed "to the time of the end," was unsealed then, or it was not. Time demonstrated that it was unsealed, and the providence of God put the seal of heaven to it, by sending forth the time message. Our God is excellent in working; what he does, he does forever. The car of Providence is rolling onward—it will not roll back and fulfill the time message a second time.

But is friend G., quite sure that he has the true view of the sanctuary to be cleansed at the end of the days? O, certainly. He says, "For the meaning of the sanctuary, &c., I can do no better than to refer the reader to the views of the late editor of the *Herald*, S. Bliss, published a little before his death. I fully endorse them. It follows then, that as long as the holy land is trodden by the lazy, treacherous Arab and Turk—so long as the Mosque of Omar stands upon the site of the most holy place, that the sanctuary is not cleansed."

Had G., given a testimony from Scripture showing that the Lord's sanctuary—his holy dwelling place—is now some spot of this old earth, it would have been more satisfactory to Bible readers, and would not have needed his endorsement. But he could "do no better" than to refer to the views of S. Bliss, and fully endorse them." Then comes his conclusion from premises so well established. "It follows then," says he. Now I confess that I want a little more evidence before I believe that the Turks and Arabs have literally got their feet upon the "true sanctuary"—the sanctuary of this dispensation—and that the Mosque of Omar is in the most holy place. It is true that a sanctuary once stood there, which was a "shadow of the true," but the angel Gabriel told Daniel that it should be destroyed and made desolate "until the consummation;" Dan. ix, 26, 27; and his words have been verified, as far as the destruction is concerned, for the Romans did "destroy both the city and the sanctuary." Can that which is utterly destroyed be cleansed? The word sanctuary is found 146 times in the Bible, and in no instance is applied to any portion of the earth. When used in a literal sense, it always refers to a building; and that building which is called the Lord's sanctuary is always the place where he is represented as dwelling. Ex. xxv, 8. "And let them make me a sanctuary; that I may dwell among them." The sanctuary of this dispensation, as well as its priesthood, is in Heaven—it is the "temple of God in Heaven." This is fully proved by Paul, in Heb.

viii, and ix. Its cleansing is there set forth to be effected by the "better sacrifice," even by the blood of the Lamb that was slain on Calvary. Its cleansing also purifies its worshipers; and "the worshipers once purged" will have "no more conscience of sins." Heb. x, 2. They will then be prepared, and not before, for the second advent. How do we know that this work is not being done? It is, if the eighth and ninth of Daniel are connected, as all Adventists believed previous to 1844. But our unknown friend asserts that time has demonstrated that "there is no connection" between them. Is it not possible that it has only demonstrated that his view of the sanctuary is incorrect? Let us examine the prophecy and ascertain, if we can, the magnitude of the work which friend G., informs us that time has done.

We learn from the ninth of Daniel that the angel Gabriel came to the prophet, and also that he had seen him before. "Whom I had seen," said he. We have no account of his seeing Gabriel but once besides the present, and that was in the vision recorded in his eighth chapter. Under what circumstances had he seen Gabriel before? "Whom I had seen," said he, "in the vision." He does not say that he had seen him in a vision, but in the vision. He would not refer his readers thus familiarly and definitely to a circumstance which they had no means of being acquainted with. The reader is supposed to be acquainted with the fact that Daniel had had a vision in which Gabriel had appeared to him. Well, that vision is none other than that of the eighth chapter: for at no other time had he had a vision in which Gabriel had appeared to him.

Should a writer of travels and incidents tell you, in one chapter of his book, of having an interview with a man of the name of Hill in the city of Buffalo, and in a succeeding chapter, inform you that, being in Chicago, he saw even the man Hill whom he had seen in Buffalo, you could have no doubt as to what former incident he referred in this, unless he had previously recorded more than one such incident.

The ninth of Daniel refers to an incident which is recorded in the eighth. Is there no connection between them?

Again, in chapter ix, Gabriel says, "O, Daniel, I am now come forth to give thee skill and understanding." In the vision of chapter viii, a voice said to him, "Gabriel, make this man to understand the vision." At the close of this chapter, Gabriel had explained a part of the vision, Daniel says, "I was astonished at the vision but none understood it." How evident it is that the understanding that he had now, at his second visit, come to impart, was the same that he was commanded to give in the previous chapter.

The symbols in the vision, that were presented to the eye, namely, the ram, the goat and the little horn, were particularly explained in chapter viii, but the part that "was told," to Daniel, by an angel, that is, the time of verse 14—the 2300 evening morning, (margin),—was left unexplained. Nothing was said of this, but that the vision of the evening and the morning which was told was true, and that the vision should be for many days. Verse 26. Therefore we should expect, that if Gabriel came to Daniel a second time, to give him further understanding of the vision, he would explain what before he had left unexplained, i. e. the time. In accordance with this reasonable expectation, his first words of explanation are—"Seventy weeks." Time is the subject concerning which he has now come to give him information: What time? The time in the vision; for, before he introduces it, he says, "Therefore understand the matter and consider the vision." This is the same definite vision in which he had seen Gabriel. "Consider the vision. Seventy weeks are cut off." As there was nothing in the vision, from which seventy weeks could be cut off, but the 2300 days, and taking this in connection with what has before been proved, there can be no other reasonable conclusion, but that the seventy weeks were introduced in explanation of the 2300 days, to give the date of their commencement, and to "seal up," or make sure, "the vision and the prophecy," by fixing the intermediate points of time, which cluster around the first advent and crucifixion of Messiah the Prince.

Has time demonstrated that there is no connection between those things which the Spirit of prophecy has

thus manifestly bound together as with a three-fold cord? No; but it has demonstrated that the view of the sanctuary which G., adopts, a view which has not a word of Bible for it, is incorrect; for, taking the date given by the angel for their commencement, the 2300 days have terminated, as G., himself seems to admit, and the work of cleansing his sanctuary is not begun.

The view which G., gives of the daily is, that it was the daily sacrifices of the Jews, after their restoration to Jerusalem. He says, "How long the vision concerning the daily sacrifice—from the time of their restoration until they shall be taken away, and the transgression of desolation, how long the desolations of Jerusalem, to give both the sanctuary and the host, the people of God and their place of worship—to be trodden under foot? by the little horn and others." Again he states the question thus: "How long shall we sacrifice at Jerusalem? Then how long shall Judah lay in ruins?"

Having all his work thus laid out, he commences the 2300 days, not at the commencement of the daily offering at Jerusalem, but just long enough thereafter to make them certainly end in 1868! There seems to be a remarkable inharmonious harmony among Timeists, in regard to the close of the present dispensation about that time. They arrive at it by altogether different routes, but all agree that it cannot be later than 1867 or 1868. One dates the rise of the papacy in 606, to which he adds 1260 days, and comes to the conclusion that in 1866 or 7, the papacy will be destroyed. Another has the 2300 days end in 1822, and adds to that 45 years, the difference between the ending of the 1290 and the 1335 days of Dan. xii, and comes to a similar conclusion. Last of all friend G., has discovered a third route, as we have seen, to the same desirable termination. What there is about that date that pleases Satan so well, I cannot see, unless it is that he knows that it is beyond the close of probation. God is not the author of confusion.

Perhaps while G., was giving his view of the daily and the time of its being taken away, namely, at the destruction of Jerusalem, A. D. 70, he forgot to calculate where the 1290 days of Dan. xii, 11, would terminate. Add them to A. D. 70, and they terminate in 1360. What took place then friend G.? It is evident that the daily was taken away not more than thirty years before the establishment of the papacy; therefore G.'s, view of the daily is incorrect.

Another absurdity of his position is, that it makes the infidel Jews the true host or people of God, and their temple at Jerusalem the sanctuary, at the destruction of Jerusalem, some forty years after their rejection and the time when Jesus said to them, "Your house is left unto you desolate."

In conclusion G., says, "I have no doubts as to the correctness of my position. I feel that I have found the true key. Unto God my Saviour be all the glory, yea, I will praise him forever."

Fanaticism generally very sanctimoniously gives to God all the glory of making dear self the humble instrument of bringing to light what it imagines to be important and glorious truths. The Lord wants no share in the glory of a discovery that sets aside his word and providence, and makes him the author of confusion like the one we have been reviewing. The inventor is welcome to the exclusive right. He may really believe his strange theory, for aught I know; but that does not prove that the Lord has commissioned him to make known the time of the second advent. We admit that the time message of Revelation, chapters x, and xiv, must be fulfilled before the advent; and we have shown that it had its place, and was fulfilled between 1840 and 1844. The true bill was issued before any of these counterfeits appeared. Any one who will examine these chapters carefully will see the time message is not the last, but that there must be a prophesying again, or another message to men and probation to follow; hence, if our time friends have the true time message, they will be disappointed; for the time does not bring the coming of the Lord.

Reader, do not get disgusted with the Babel which exists under the advent name, and throw away your Bible. There is a God, and he is the author of the

Bible and of the Advent faith. His word is being harmoniously fulfilled. I have referred you to what time has demonstrated, concerning the close of the sixth trumpet in 1840, and have showed that there was the point for the time message to be fulfilled; and there it was fulfilled. The Lord has made good his promise—he took up that obligation, when it became due—please give him credit, and do not ask him to fulfill it again. He will not repeat it; the ear of his providence is rolling onward. And if you can find a people that are following down the prophetic track laid down in the word—that are prophesying again, or have another Bible message, which does not overthrow the past, but harmonizes with it—a message of practical importance to prepare a people for the coming of the Lord—you will find a people that have the present truth—the truth which is absolutely necessary to prepare you for translation at the coming of the Lord. Such a message is that of the "third angel" of Rev. xiv, 9-12—a message that is now being fulfilled. The commandments spoken of in this message are those which are contained in the temple of God in Heaven—the true sanctuary, which the Lord pitched and not man. Rev. xi, 19; Heb. viii, 2. Those who are willing to keep these commandments will not be deluded with a false view of the sanctuary and the 2300 days.

R. F. COTTRELL.

Labors of the Committee for the Month of March.

One hundred and forty-four new subscribers have been added to our list during the month of March, the most of which were obtained through the efforts of working members of the committee as follows, to wit:

One each. Frisbie & Van Horn, J. H. Sparks, E. Green, A. S. Gilet, R. D. Tyson, E. Merrill, A. G. Long, R. F. Cottrell, J. N. Loughborough, W. Dains, C. R. L., M. J. Chapman, Aurilla Green, M. V. Farris, C. B. Gordon, H. G. Buxon, J. W. Shaul, J. Holly, T. Paton, sister Seely, B. Chandler, J. Wilson, J. R. Lewis, A. Hough, A. Hopkins, R. Cochran, R. Randall, G. F. Richmond, Henry Gibbs, Louisa, M. Gates, Mary E. Haskell, J. E. Wilson, J. W. Raymond, A. B. Williams, Mrs. A. F. Stansell, J. & W. Place, W. E. Price, Mrs. O. T. Booth, Henry Nicola, F. Winchill, A. Frost, A. Caldwell, J. Vile, M. Marquart, Elizabeth Lander, J. Banks, A. H. Clymer, D. T. Bourdeau, D. C. Day, John Matteson, J. B. Tinker, H. Howe, W. P. Davis, C. G. Campbell, H. G. Overmier, G. G. Green, S. Robinson, L. B. Lockwood, J. L. Baker.

Two each. John Byington, A. Laphear, D. T. Shireman, A. S. Hutchins, M. L. Field, J. L. Prescott, Seth Newton, P. C. Rodman, J. M. Green, J. M. Lindsay, E. S. Lane, J. A. Smith, J. P. Rathbun, J. F. Carman.

Three each. R. J. Lawrence, R. F. Andrews, J. Parmalee, S. H. Peck, J. B. & S. S. Post.

Four. I. Colcord, Jr.

Five. J. H. Waggoner.

Six. Isaac Sanborn.

Fifteen. M. E. Cornell.

We should have been better pleased had we been enabled to report a larger accession to our list during the past month, but we are thankful for what has been done. It proves to us that there are still brethren and sisters in the committee who have a mind and a will to work. We trust they will not cease their efforts as long as there is a subscriber to be obtained in their vicinity.

It is probable that all, or nearly all of the Sabbath-keeping households are now receiving the Review, so that we cannot expect many more accessions from that source; but there is a wide field for usefulness outside of our ranks, among the many honest ones both in and out of the churches, who are living up to all the light they have, many of whom would no doubt receive the truth with gladness were it presented to them in a proper manner. To this field we wish to call the attention of our committee. There has never been a better time to send the Review to friends who are unacquainted with present truth than now. For the next six months or a year, it will be laden with important matter, especially adapted to those who never investigated the different subjects of our faith. The Review

of Elder Preble's articles on the Sabbath, which was commenced in the last number, will occupy a portion of each number for some time, which will probably be followed by a review of the celebrated Aker's Chronology, by brother Aldrich. It will also probably contain a discussion on the life and death question, between Elder R. F. Cottrell and Elder N. V. Hull, a Seventh-day Baptist. These articles presenting both sides of the different questions upon which they are written, together with the usual variety of original and selected matter upon all points of present truth, usually contained in the Review, cannot fail to make it an effective agent in exposing error and winning souls to the truth.

E. S. W.

To the Churches in Ohio.

DEAR BRETHREN: Having closed the labors of the winter, I feel constrained to say a few words in parting. I have seen but few of you during the past season, as my duty lay in another direction; but I am as much interested in your welfare as though I had visited you in your assemblies or at your firesides. I feel cheered and encouraged by what I have both seen and heard for past months in this State. Though the roads in this part of the State have been exceedingly bad most of the time since I came here, labor has been attended with better success than a year ago. Souls are rejoicing in the truth with the fervor of the "established love" of the saints of Christ. Forgetful of unfavorable circumstances, I rejoice with them, and determine to press on in the good work.

During the past summer a series of quarterly meetings was held by the State Committee, and to these you are indebted in a great degree for the present cheering aspect of the cause in the churches. But in this the members of the Committee bore a very heavy burden, spending their time, neglecting their farm work, and paying their own expenses. Brethren and sisters, you who are at home about your work, and who (very unfortunately) sometimes need to be urged to attend these meetings, little realize the sacrifice made last season by your Committee. But He who says, "I know thy works," has blest them, and they too are enabled to rejoice. But this labor and sacrifice was too great to be longer borne; one of the Committee wrote to me, and I quote from his letter without asking his consent: "With my limited means I cannot see it duty to do as I have done the last year. Do not think I am discouraged. I am willing to do all that I can; but I have a family, and to do as I have done is to use up my capital, while others much more able, scarcely diminish their interest. I want some assurance of duty under the circumstances." 2 Cor. viii, 9-14.

Brethren, permit me to make a few suggestions in behalf of your Committee and the cause. The Lord has blest. Since the visit of Bro. and sister White over a year ago, a brighter prospect has opened before us. Shall it be dimmed by neglect? or shall it grow brighter and brighter by our earnest prayers and labors to secure a greater blessing? It seems to me that the present is the turning-point for the cause in your State. While we consent to the readiness of the Lord to bless, he requires us to *prove him*, and to *know* that he will pour out a bountiful blessing. Would you not rejoice to have such a blessing, that there should not be room to contain it?—that every heart should overflow? Read Malachi iii. "Be not faithless, but believing." And this I am persuaded you will be forward to do. With this confidence it may not be amiss for me to remind you of a few of the wants of the cause.

1. You want two laborers with the Ohio tent the coming year.

2. You want to send your delegates to the General Conference with such pledges and assurances of support that they can freely urge your necessity for laborers.

3. You want to select delegates to the spring State Conference whose hearts are in the work—who are competent to judge of its wants, and ready to co-operate in meeting them; in whose hands you are willing to trust your interests in the Conference, and whose actions you can sustain. Do not send them because they can most conveniently go, but because they ought to go.

4. You want to have your pledges all made out, and send them to the State Committee in season for them to make safe and liberal calculations.

I trust I need not further say that you want to realize that the liberal *shall stand* by liberal things; that covetousness is idolatry; that there is that withholdeth, but tendeth to poverty; that godliness is profitable to all things; that to gain the whole world and lose life is unprofitable; that faith without works is dead, being alone.

Dear brethren, let your earnest prayers go with your officers and laborers. God is answering prayer. He is raising up such helps as you have long felt the need of in this State to assist in quarterly meetings, &c. In this I rejoice with you. Let us not slack our hands now, but press with vigor on, and soon we shall join the glad cry, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

J. H. WAGGONER.

Warren, Ohio, March 21, 1864.

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Then they, says the prophet, that feared the Lord spake often one to another. We believe emphatically that we are living in that time. Therefore seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith. Let this department be well filled with lively testimonies of the goodness of God, and the value of his truth.

From Bro. Hamilton.

DEAR BRETHREN AND SISTERS: It is a little more than three years since I embraced the present truth, and I rejoice that I ever heard and heeded the last message of mercy to fallen man.

What mighty changes have taken place since I commenced keeping the Sabbath of the Lord. Our Country in the short space of three years has rapidly passed from a state of peace and prosperity, to a state of commotion and slaughter unparalleled. And what is the meaning of all this? Ah God's anger is kindled against the nation and will not be appeased until it shall have drunken deep of the cup of his fury. Are we not admonished by all these things that "the day of his wrath is near and hasteth greatly." The signs of the times proclaim our Saviour near. Are we ready? Oh, let us lift up our heads and rejoice for our redemption draweth near.

This transitory state will soon be passed and we will soon realize the fruition of our hope. "Here we have no continuing city, but we seek one to come." We can by faith "look for a city that hath foundations whose maker and builder is God."

Brethren "let us rejoice though now for a season if need be we are in heaviness through manifold temptations that the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of our Lord Jesus Christ."

Yours in hope of immortality at the coming of our Lord.

THOS. HAMILTON.

Machford, Wis.

From Bro. Parsons.

BRO. WHITE: As I was reading in the Bible to-day I happened to turn to the 60th of Isaiah, and was forcibly impressed with the representation there given of the future condition of the church of the living God. What a glowing picture by the man of God is contained in the last five verses of the chapter. "Violence shall no more be heard in thy land. . . . The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee. . . . Thy sun shall no more go down; neither shall the moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

Now I am fully convinced of the truths set forth in the quotations cited above. And if these are the words of the living God, declared by the mouth of his proph-

et, then we are left to conclude that subsequently there is to be a condition of things altogether different from the present state of affairs. It is to be a change most congenial to the feelings of those who love the appearing of Christ, and are waiting his second coming—are waiting and watching for the Lord to come. It will be a happy change indeed when our world is delivered from violence and oppression, and the brightness of the Sun of righteousness overshadows and destroys all iniquity. I feel as if it were of but little consequence to me how the world goes on, if I am only able to stand when my Master says, Come home. I hope to be able to enter into the city—into the New Jerusalem, and to sit down in the kingdom with all the sanctified, and to realize all the blessedness in store promised to the faithful. "Come unto me all ye ends of the earth, and be saved, for I am God, and there is none else." "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Words from the lips of the Redeemer of the world.

How gladly would I enjoy more of the presence of my Lord; but when I would do good evil is present, so that at times I am at a loss how to determine.

A few weeks ago Eld. Cottrell was in our vicinity, and gave us a course of interesting lectures on subjects connected with our eternal destiny. They were clear, forcible, and conclusive, and were a battery against the enemy of all righteousness. A few were inclined to listen to the truth, and not a few concluded to believe in the good old adage that cursed is he that removeth his neighbor's landmark. Oh, how long, how long, will the world be bound in superstition's chains? How long will darkness oppress, and prevent the light of eternal truth from spreading? Oh, may we all who believe in the coming of Jesus drink long and deep from the well of salvation. May we sip and sip *agua viva*, until our Saviour comes in the clouds of heaven.

Yours truly,

H. R. PARSONS.

Clymer, N. Y.

Test of Innocent Enjoyment.

If any of our pleasures are such that the thoughts of our holy Brother in heaven cannot mingle with them, we may be sure they are wrong. If they were guiltless, His presence would only deepen and brighten them. If they are foolish, or gross or hurtful, or cruel; they will cower beneath His pure eyes. Perhaps there is no better test of their innocence than this: Would I like to see Jesus here and now? Only we must not imagine that he will be displeased to find us in any other than a solemn mood. He is not only our Prophet, Priest and King—He is our Brother. When did the sudden entrance of our elder brother ever chill our mirth? Only when it was contemptible, so that we knew it would shock his purer taste, or wound his nobler heart.

Our Divine Friend will rejoice in our joy just so long as it is unfainted; but if it seems incongruous to ask Him to go with us to any place of amusement, we may be assured it is no place for us. If there is anything in our merriment which would offend His ear, then it is not fit for us. Let him be blended with all our thoughts—let Him be the confident of all our feelings—let us rely upon his hearty sympathy in every phase of experience.—Dr. H. Moore.

Obituary Notices.

DIED, in Owasso, Mich., March 8, 1864, of Congestion of the Lungs, Alvan Wilkinson, aged 62 years.

Bro. Wilkinson embraced religion at the age of 31, and united with the Baptist Church. In 1849 he listened to the preaching of Seventh-day Adventists, received the truth, united with the church where he lived at the time of its organization, and continued with them while he lived. His sickness was only one week, and though his sufferings were extreme, he manifested great patience, and was peaceful and triumphant in his death. The companion and children, present, manifested much resignation, and all were united in the truth. One daughter and her companion were absent, living in Alexandria, D. C. May the news of the death of their father, lead them to Christ. We made remarks at the funeral from 1 Thess. iv, 18, "Wherefore comfort one another with these words."

JOHN BYINGTON.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 5, 1864.

THE time of our Annual Meetings is fixed to May 18-22. They will probably be held at Battle Creek. The church at Memphis may expect the labors of one or more of our efficient ministers about the time of the Conferences, which will better serve the cause at Memphis at the present time than the Annual Meetings, with their burdens and expenses. Definite notice will be given next week.

Quarterly Meeting at Orwell, Ohio.

THIS meeting was held according to appointment, March 18-20, at the Town-house in Orwell. Notwithstanding the inclemency of the weather and the muddy roads (by which the believers in Chardon, excepting Bro. Weaver, were prevented from attending), about thirty Sabbath-keepers were present, nearly all of whom have lately embraced the truth, under the labors of Bro. Waggoner. With much joy we greeted this little company, which has so joyfully embarked in this good cause. All expressed warm attachment to the truths of the third message, and soul-stirring testimonies were given, and much love to God and his truth and people was manifested, and the importance and value of present truth is by them appreciated in a good degree.

Bro. Waggoner had good freedom in presenting the fulfillment of prophecy, and the most marked and fixed attention was paid by the audience, as he located the messages, and gave such instruction as was called for. Although he had been confined to his bed the whole week previous, yet he was strengthened to labor and bear much of the burden of the meeting.

Sister S. M. Swan was detained from the meeting by sickness. At her request Bro. Waggoner, Van Gorder, and Clarke, met at Bro. Swan's on Sabbath afternoon. The prayer of faith was answered, and sister Swan, who had been confined to her bed by a disease of the spine, and was so low as to need assistance to even rise from her bed, was strengthened so as to rise and dress before we left to attend the evening meeting, and next day (Sunday) she rode over rough roads, encountering severe cold winds, about three or four miles, and thus we all felt encouraged and strengthened.

The Orwell church was organized, and Bro. Wm. T. Hutchinson was ordained elder. He has been a preacher in the Disciple church, and has a good reputation as a discreet, conscientious, devoted Christian, and our prayer is that he may be very useful in building up and strengthening the church, and that his health may be restored.

The Spirit of God pervaded the whole meeting, and at its close the brethren and sisters generally expressed themselves much encouraged to press forward and together in the good way, striving to walk in the middle of the highway of holiness.

The interest of this meeting was much increased by the result of the contest which the truth had with its opponents in the person of Eld. O. Higgins. Those who were partially convinced were fully established by the harmony of the Bible on our positions; so that the truth was made to shine more and more.

Bro. C. D. Swan kindly brought us to Warren (twenty miles), where we take the cars to-day for home, having been refreshed at the hospitable home of G. W. Van Gorder, hoping to arrive at our home to-morrow morning. Bro. Waggoner also returns home from this place.

Warren, Ohio.

COMMITTEE.

Appointments.

A quarterly meeting of Seventh-day Adventists will be held at Lovett's Grove, Ohio, on the 16th and 17th of April next, to which all who can are invited to attend. Those coming by the D. & M. R. R., will please stop at Tontogany, on Friday, the 15th. Those coming from the north will arrive in Tontogany at 12.43, P. M., and will wait the arrival of the train from the south at 4.24, P. M., when a conveyance to the place of meeting will be in readiness. COMMITTEE.

I WILL be with the church at Mannsville N. Y., the third Sabbath and first-day in April, the 16th and 17th. C. O. TAYLOR.

PROVIDENCE permitting there will be a quarterly meeting at West Windsor, Mich., April 16 and 17. Will Bro. Van Horn attend this meeting?

Also meeting, April 23 and 24 at Bunker Hill, Mich. J. BYINGTON.

Business Department.

Business Notes.

The P. O. address of C O Taylor is Adams Center, Jefferson Co. N. Y.

I N Pike. The Instructor has been sent regularly to C E Moulton. Volume XL of the Instructor is not bound yet but will be soon. We will then fill your order.

Seth Newton We send the Review to C Bell Eatingville Marshall Co Iowa according to your direction. Is this right?

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

C Jensen 1,00,xxv,14. J B Tinker for Mrs M Perkins 1,00,xxv,14. Miss Lizzie Emmet 1,00,xxv,14. H Howe for S Wetmore 1,00,xxv,14. W N Buckbee 2,96,xxiii,1. J E Hool 3,45,xxvi,1. H H Satterlee 1,00,xxiii,1. J C Sabin 2,00,xxv,14. J Rathbun 3,00,xxiv,4. J B and S S Post for Mrs J E Stoddard, A Post and M V Chamberlain each 1,00,xxv,14. Mrs Sarah Davis 2,00,xxv,14. Fanny Canfield 1,60,xxv,14. Eliza J Wolcott 1,00,xxv,14. L G Tracy 0,50,xxiv,3. J H Waggoner for C Whitney 0,50,xxiv,14. S M Davis 1,00,xxv,18. M A Robinson 0,50,xxiv,14. H G Overmier for G W Yost 0,60,xxiv,14. J B Lamson 1,00,xxiv,1. P Miller jr. 1,00,xx,1. S A Brundage 1,00,xxiv,1. S Traverse 1,00,xxii,1. C B Deardmond 1,00,xxiv,1. J Warren 0,25,xxiv,20. Geo Tripp 2,00,xxv,14. Ester Trumbull 1,50,xxvi,1. A Hafer 1,00,xxiii,7. J R Hartshorn 2,00,xxv,14. Isaac C Snow 2,00,xxv,1. M Phillips 2,00,xxv,1. Louisa Mann 1,00,xxv,1. Julia A Chaffee 5,00,xxvii,6. John Laroch 2,00,xxvi,15. H N Bates 1,00,xxv,4. I Van Gorder 2,75,xxvii,1. I N Van Gorder 1,50,xxvii,1. W Merrifield 2,00,xxv,8. L B Lockwood for Levi Millard 1,00,xxv,14. J Falkner 1,00,xxv,14. T Gardner 1,00,xxv,1. A H Huntley 1,00,xxv,1. L Martin 1,00,xxv,1. S Martin 1,00,xxv,1. Ellen W Searle 2,00,xxv,18. D H Gould 2,00,xxv,14. T McDowell 1,00,xxv,1. P Z Kinne for Mrs E Kinne 1,00,xxv,14. Church at Kirkville N Y for Mrs L M B Page 1,00,xxv,14. J N Andrews for Mrs L A Houser 1,00,xxv,14. D M Stites 1,30,xxv,1. A Rankin for W C Garton 1,00,xxv,18. A Rankin 1,00,xxv,7. P Markillie 2,00,xxv,1. A E Stone for Mrs Ruth Pine 0,50,xxiv,14. A J Emans for S Wells 1,00,xxv,14. C D Langworthy 1,00,xxv,14. J L C Monroe 1,00,xxv,14. J Berry for C Bell 1,00,xxv,14. Mary P Grant 1,00,xxv,14. Martha A White 2,00,xxv,18. John Atkinson 1,00,xxv,14. H Conner 1,00,xxv,14. L B Kincannon 1,00,xxv,14. Sarah Coy 5,00,xxvi,1. J A Blackmore 1,00,xxv,1. C Farr 1,00,xxiv,1. R Harrington 2,00,xxv,14. J L Sypp 3,00,xxiv,12. G A W Grant 1,00,xxiv,1. P Gibson 1,00,xxiv,1. Samuel Reish 2,00,xxv,14. H J Bonifield 1,00,xxiv,14. S C Conery 1,00,xxiv,11. T Hare 4,00,xxvi,1. Mrs O J Dayton 1,00,xxiv,17. Mrs M H Lord 2,00,xxv,13. James Bartlett \$1,00, on acct.

Books Sent By Mail.

Eld J Matteson \$10. S B Whitney \$1. H W Lawrence 30c. Lewis Haskell 30c. Geo Matthews 15c. M Woodell 30c. M Hill 15c. C Fleming 10c. G W Bruce 30c. D Wilcox 60c. H A Weston \$2. S Burchill 30c. P Miller \$1. J E Hool 30c. Miss F E Bell 30c. B M Osgood 50c. J Graham 10c. M Heligass 90c. W N Buckbee 25c. Mrs C Gillet 54c. R Fleming \$1. I N Pike 10c. N S Raymond 50c. J A Strong 45c. J Langdon 30c. H N Bates 60c. R S Durfee 35c. Lucia Morris \$1. C Tucker 30c. W J Mills 30c. A Veltou 35c. L Onderkirk 36c. J H Cottrell \$1. L B Kneeland 30c. C K Farnsworth 60c. H A StJohn 2,40. P Markillie 80c. A Rankin \$1. C O Taylor 75c. Mrs E A Averill 3,26. G Bonar 36c. T Hare \$1. Wm Merry 30c. H J Bloomfield 15c. J L Sypp 45c. S C Conrey 25c. S I Twing \$2. M E Upson 30c. M Kittle 15c. M A White 1,15. C Bell 15c. N Castle 10c. J Allard 10c. A Newton 28c. E L M Corey 25c. F Carlin 25c. J B Tinker 25c. H Hicks 1,35. S Howland 50c. W Penniman \$2. James Bartlett \$1.

Books Sent By Express.

Wm H Slown Kappa Station Ind. 10,40. S A McPherson Grand Rapids Mich 21,17.

Cash Received on Account.

S B Whitney 70c. J H Waggoner \$31. Joseph Clarke \$1. I N Van Gorder \$5. Wm H Slown \$5,50. J S Day \$16. S A McPherson \$12. W B Castle \$10. Benn Auten \$10. L G Bostwick for I Sanborn \$3. Wm Merry \$3,70.

General Conference Missionary Fund.

E Colby \$2. Sister E Colby \$2. Ch. in Washington N H \$42. Ch. in Newport N H 75c. Ch. in Peterboro N H \$20. Friends at Middle Grove N Y \$6. O Nichols \$3. E Temple \$3. A Friend 50c. Mary Foster \$2. Friends at Block Island \$8,75. Friends at Hartland Me \$4,13.

Donations to Publishing Association.

Priscilla Markillie \$1,

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